

held the view that the couple were really engaged as he saw them in the vision on that Sunday evening, and that their minds, both stirred with the idea of the injustice being done to him at the moment, might somehow have acted upon him so as to call up the vision to his view. Moreover the *hour* and *evening* (10 o'clock Sunday) would be just the occasion most likely for such an interview in B—; the room, too, was the most probable one for it to have really occurred in. A point not mentioned in his letter is that he noticed exactly how the lady was attired in the vision, and he observed particularly that she wore a blue silk dress that was unfamiliar to him. A few weeks later, on a brief stay in B—, finally settling his affairs in that town, he passed the lady in the street, when she was wearing a blue silk dress.

(Signed) G. A. SMITH.

THE FOX SISTERS.

In the last number of the *Journal* there was a note on the confessions of the Fox sisters, Mrs. Kane and Mrs. Jencken.

Since then a letter has been received from Mrs. Jencken by a friend of hers, in London and published in *Light*, in which her share in the alleged confession is—by implication though not expressly—denied. It seems only fair to Mrs. Jencken to print this letter here.

November 17th, 1888.

“MY DEAR MRS. COTTELL,—I would have written to you before this, but my surprise was so great on my arrival to hear of Maggie's exposure of Spiritualism that I had no heart to write to anyone.

The manager of the affair engaged the Academy of Music, the very largest place of entertainment in New York City; it was *filled to overflowing*.

They made 1,500dol. clear. I have often wished I had remained with you, and if I had the means I would now return, to get out of all this.

I think now I could make money in proving that the knockings are *not* made with the toes. So many people come to me to ask me about this exposure of Maggie's that I have to deny myself to them.

They are hard at work to expose the whole thing if *they can*; but they certainly cannot.

Maggie is giving public exposures in all the large places in America, but I have only seen her once since I arrived.

(Signed) K. F. JENCKEN.

Our attribution to Mrs. Jencken of a share in the confession was based on the authority of several uncontradicted statements which had appeared in American journals. Among statements of this kind the following extract from the *Religio-Philosophical Journal* (a leading Spiritualistic paper in America), dated November 24th, 1888, may be read with interest in connection with Mrs. Jencken's letter:—

On Thursday evening of last week [that is, November 15th, two days

before the letter was written], at Rochester, N Y., Mrs. Kate Fox Jencken joined forces with "Professor" Star, who has for years made his living as an exposé of Spiritualism. Kate does not seem to have added much to the show, aside from the prestige of her presence.

We may note further that the news of Mrs. Jencken's co-operation with her sister in "exposure" appears to have been unquestioningly accepted as true by the friends no less than the foes of Spiritualism in England. The following paragraph, for instance, appeared in *Light* of November 3rd :—

We learn from America that Mrs. Jencken and Mrs. Kane, two of the Fox sisters, have started on an exposure tour, in which they apparently propose to expose themselves first of all, and their dupes (if any) afterwards. It is always painful to be compelled to write of those whose names are familiar amongst us otherwise than in terms of commendation. But the issues at stake in Spiritualism are of wider import than the character of any individual. Painful, therefore, as it may be, we are compelled to say that no credence is to be attached to anything that these ladies may say. Mrs. Jencken has for a long time been a victim to a deplorable habit which has apparently destroyed her moral consciousness, and rendered anything she may say or do unworthy of attention.

As was said in the note that appeared in the *Journal* for December, little weight can be attached to what mediums who expose themselves may say, since they confess themselves deceivers ; but in this case the confession seems to have been supported by experimental demonstration, and it would be strange on any hypothesis but that of trickery, that the raps should be capable of voluntary production for exposure purposes, and not capable of production when Professors Flint, Lee and Coventry, of Buffalo, in 1851, arranged the conditions so as to prevent the action of the joints by which, in their opinion (founded on experiments with another person), they were caused. A brief account of their experiments condensed from Capron's *Modern Spiritualism*, published in 1856, will be found in *Proceedings*, Vol. IV. p. 47.

THE THIRD VOLUME OF THE JOURNAL.

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